# NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV. SATURDAY, JUNE 20, 1835. NO. 34.

UBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA, AND EDITED BY

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P. Price, Publisher and Proprietor.

*TERMS*—Two dollars per ann. in advance, or $2,50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia. Letters to be addressed, (post paid) "P. Price, No. 2 Chatham-Square, New-York."


## SIMILITUDE.

In the kingdom of S., county of W., there is an ancient and numerous family, by the name of *Adamson*, which, from time immemorial, have been affected with *lameness*. They have always sustained the reputation of being a *lame family*. Some of them are more so than others, but all of them are *lame*. Many of them are absolute cripples; and although a few, in consequence of skilful training from other hands, and from diligent efforts on their own part, seem to walk upright, and even gracefully, yet it is believed that none of them attain to such perfection *as always to walk well*. And a circumstance, which exceedingly aggravates the unhappiness of this family, is, that in the country where they live, *lameness is universally considered the very core and substance of wickedness*. Every lame man is accounted *a transgressor*. Every degree of lameness is believed to contract a corresponding degree of guilt. It exposes the subject of it to punishment and even death. The laws of their religion and of their civil government are directed pointedly against lameness, prohibiting it, in the most express terms, and under the severest penalties. All manner of punishments have been inflicted upon this unfortunate family.—They have been fined, scourged, imprisoned, outlawed, exiled, and put to death. But all these severities have produced little good effect. They *will* walk lame, though dungeons and gibbets are in plain sight, before them.

Other means have been employed. Not only threats, but encouragements, have been applied. They, (this family) have been instructed, tutored, disciplined and carried through a long process of training, from infancy, even to old age; and although many have learned to walk tolerably well, yet the family remains lame.

The medical art has, long since, been resorted to, and skillful anatomists, surgeons and doctors, have done all in their power, both to find out the seat of the disease, and to ascertain its proper remedy. But the nature of the malady, as yet, seems to be imperfectly understood, and the efficient desideratum for its cure almost as distant as ever.

Many years ago, an eminent doctor, named John Calvin, having bestowed long attention upon the subject, gave the following decision: That the cause of the lameness, the seat of the disease, existed in the constitution: that all the individuals of this race were so made, that they must and would walk lame; that it was as natural to them as it is to an ox to eat grass, or to a bird to fly in the air; that it was impossible for them to walk straight, until renovated by that same almighty power which made them; and of course that they were incurable, except by supernatural means.

This opinion of Dr. Calvin was generally received and is accounted the *essence of orthodoxy*. Some, however, who were reputed orthodox, were not satisfied. They felt the weight of an oppressive difficulty. According to Calvin's doctrine, said they, the *Divine Maker* of this family is the true cause of their calamity. He has made them just what they are, and yet commands them to be different, and threatens to destroy them for not being what they have not the power to be. Among these dissatisfied men, were two metaphysical heads whose names were *Hopkins* and *Emmons*. And they, after much pondering, and some misgivings of heart, proposed a *new theory*. It was this: That the *make* or *constitution* of the family, was perfectly good; that their bones, joints and muscles, were indefectible; that their lameness consisted in *walking ill*, and not in any mal formation of the body; that the two feet and legs of every individual of this race, were as sound and strong, as well organized and perfectly mated, as those of other races who never walked lame; and that as the Divine Creator commanded all men to walk perfectly upright, He must have furnished them with the natural powers requisite for doing it; that, consequeutly, the misfortune of this lame family, consisted, not in any vicious quality of the constitution, but in *wrong exertion*, in *walking badly*; that nothing *natural* or *constitutional* rendered a person lame, no property of limbs, muscles or joints, constituted lameness, but the *act itself*, of walking with a limp, a hitch, or some other imperfection. They admitted that all the family, even the infants, were lame; so that it might be certainly known that a person was lame, *from the fact of his being a member of that family*, although he had never been seen to walk ill. But how, said the Calvinist, do you account for their all being lame, if there be no defect in the make of their limbs and bodies? Effects must have causes, and why is this family lame, and other families not lame, provided there be in them, no difference of constitution? The Hopkinsians answered, that they accounted for the universal lameness of the family, upon the principle of *Divine Constitution*; and by Divine Constitution, they explained themselves to mean, not any part of creation, but *divine purpose and efficiency*; they said that a person, with perfectly good limbs, could not walk *without the constant aid of Divine Efficiency*; that the properties of things and the faculties of men, were not efficient causes of the effects produced by them; that water, by merely possessing the attribute of gravitation, could not fall from the clouds to the earth, without a *super-added agency*, to cause its descent; and that a man possessing a perfect body and limbs, could never walk without the super-added aid of Divine efficiency; that this efficiency caused some men to walk upright, and others to walk lame, both descriptions of them having limbs equally good; they said that wherever there was *lameness*, there was, of course, *criminality*; that the cause of lameness was a matter of no account; that the *evil* of a thing exists in its *nature*, and is not attached to its *cause*; that lameness consists *in walking lame*; and walking lame *is an evil and criminal thing, in itself*, whatever be its cause. The Calvinists made many objections against this theory of the Hopkinsians. They charged it with being self-inconsistent, and even absurd. They said it was *inconsistent* to say, with one breath, that a man must have good limbs or he could not be justly held accountable for walking or not walking, and with the next breath to say, that however good a man's limbs were, they constituted no efficient power to walk; and that it depended wholly on Divine Efficiency, whether a man walked at all, and whether he walked well or ill. They said, moreover, that it was no less than an *absurdity* to maintain that a person was not blameable for *being lame*, but only for *walking lame*; that though *being lame* and *walking lame*, were distinct things, yet that the latter was the inevitable consequence of the former, and if one of them is an evil thing, so of course, must be the other.

It was not easy for Hopkinsians to answer these objections. Their attempts to do it, were generally, inapt and evasive. They would confound dependance and power, and assert that men had no efficient power, because they had none which they possessed independent of God. When attacked, they would immediately plunge down into the shades of metaphysical sophistry, where their antagonists could neither see nor follow them.

Hopkinsianism, however, became considerably popular. It did much service for what was called *Orthodoxy*. It stood like a wall of defence, against objections levelled at the heart of Calvinism, from the consideration that God first made the Adamsons lame, and then condemned and punished them for being so. And although the Calvinists alledged that the same objection was equally applicable to Hopkinsianism; yet their adversaries, by bustling, and making a cloud of artificial distinctions and definitions, would raise such a fog and smoke, that common people could see nothing distinctly, or perceive what was out of its proper place.

Some years rolled on. There appeared two men, *Stuart* and *Taylor*, who boldly renounced the doctrine of Divine Efficiency, directly exerted for the production of lameness. They, however, continued to assert, and they made much of the *distinction* between *being lame*, and *walking lame*. They said that the Adamsons were not accountable for *being made such* as they were, but *for walking lame*, after knowing that it was contrary to the laws of religion and of the land. They expurgated themselves of the doctrine which makes criminals of little infants, which do not know their right hand from their left. When a person, said they, understands the laws made and provided against lameness, and violates them, then is he a criminal, and not before.

They, however, held fast to the main doc-

trine of universal and inevitable lameness in the family; that every one who attempted to walk, walked ill, and of course, became lame; that it was a certain fact, that no one would ever step otherwise than lame, until they had become the subjects of the renovating power of God. This doctrine was called *Taylorism*. And it was exceedingly offensive to the Calvinists.—They demanded of the Taylorites, how they could account for the universal lameness of the Adamsons, unless it be admitted that there is something vicious in their constitutions? This demand was answered in the following manner: We account for the first, *on the ground of circumstances*. Every Adamson, young or old, male or female, previously to renovation, which depends on the sovereign will of God, whenever it attempts to walk, it makes bad steps. And it is the effect, not of defective limbs, *but of circumstances;* such as the unevenness of the ground, stumbling-blocks in the way, slippery places, indistinct vision, or some other *circumstance*, which as certainly causes them to walk ill, as though one of the lower limbs was shorter and weaker than the other. Every effort to walk is made under some *unfavorable circumstances*. To these, therefore, is to be attributed the fact of universal lameness, and not, either to human constitution on the one hand, or to Divine Efficiency, on the other.

In those days, arose another man by the name of *Noah Worcester*. His reputation for skill stood very high. And he undertook to investigate the case of the Adamson family. He compared the different theories of the *Calvinists*, *Hopkinsians*. and *Taylorites*, together. He made it evident that they coincided in the main points, viz; *The universal lameness* of the Adamson family, and the *criminality of being lame;* That the very first step which any one took, and every succeeding step, would be a *lame one*, until a special renovation had taken place: That there is no possibility of *contingence* in this thing, it being *absolutely certain* that every one of them *does walk lame*, so that no more is necessary to be known than that he *is an Adamson*, and in a state of unconvertion, in order to know that he *always walks lame*, however much appearances may indicate otherwise: That it is as fatal a thing to one of the family to be a subject of *Divine Efficiency*, always so exerted as to produce lame steps, as to be the subject of a *vicious constitution*, incurable by human means, and it is equally fatal to them to be placed under such circumstances, that they must walk lame, as to be rendered lame by a vicious constitution, or by a direct Divine Efficiency: That all the advantages obtained by the Hopkinsian and Taylorite theories were merely *verbal* and *apparent*, and did not confer one real benefit: That an Adamson was really as helpless and as destitute of the means of his recovery upon the foundation of Hopkinsianism, and Taylorism as upon that of Calvinism: That if the scheme of the latter be inconsistent with the character of a just and perfect Creator, so likewise are the two others:—And that while Calvinism had the merit of being *self-consistent* and intelligible, Hopkinsianism, and Taylorism, were constructed on assumptions which their authors could not prove nor satisfactorily explain.

Dr. W., however, did not represent that the differences between these several schemes were altogether unimportant and wholly in favor of Calvinism. He supposed that the Hopkinsian was correct when he affirmed that it was necessary to believe that the Adamsons possessed *unvitiated constitutions* and good physical organs; for otherwise the defect would not be in the *creature*, but must be in the *work of the Creator*.—And that the Taylorite was correct when he affirmed that no person could justly be accounted lame and criminal *until he was capable of having learned the laws* by which his walk should be regulated. He considered these as concessions to the demands of evident truth; the human mind having become too enlightened to bear the undisguised aspects of Calvinism. But these concessions had been neutralized by the retention of old dogmas; by making artificial distinctions, and by the use of sophistical reasoning.—For if enlightened reason requires that men should have *natural power* to walk and to walk well, in order to their *being accountable* for it; it also requires, that this power should be a *full*, a *proper*, and *adequate* capability of performing that act. For if some part be wanting, which belongs properly to any *power*, it is equivalent to the want of the whole. If a bridge reach nine tenths of the distance across a river, but one tenth is lacking, of what use to a traveller is that bridge? If a man cannot walk without a certain *Divine efficiency*, then without that efficiency his power to walk is incomplete. And if he cannot walk upright except on *level ground*, and *under favorable circumstances*, then for him to be placed on ground, rough and uneven, or soft and slippery, is a disadvantage amounting to absolute inability. It is vain to attempt, *by the use of words*, to make a case different from what it actually is. If a man possesses a part of what is requisite to an action, and not the whole, it is of no avail to call what he possesses, "natural power," and what he lacks, "moral power."—It is of no avail to assert that free agency and that moral agency consist in *volition;* so that whoever puts forth ACTS OF WILL, is a free and accountable being; for the assertion is not true. Free agency not only implies acts of will, but it implies them "under certain circumstances." And moral agency supposes not only that the agent is free, but that he have certain description of knowledge, feeling and power. The lion in the forest is a *free* agent, but not a *moral*; and the lion in the cage is a *voluntary* agent, but not *free*. It is next to absurd to say that a man is innocent for *being lame*, or for having unequal feet, and yet criminal for *walking lame*, or having a limp in his gait. It is ridiculous to say that *having unequal feet does not constitute a man lame*, and that lameness consists wholly in *walking ill*. It is totally sophistical to maintain that a person, sick or lame, is able to cure himself, or is capable of being cured, provided his cure be such that nothing, within the compass of human means, can avail him any thing, and nothing short of a special act of Divine Power is competent to heal him.

S. FARLEY.

Monitor.

## DISSIPATION.

There are various kinds of dissipation in the world. Intemperance in the use of ardent spirits is a prominent one, against which much is said—as much ought to be said against it—in the present day. But our opposition to one error, ought not to divert attention from other evils equally demoralizing. Drunkenness is, indeed, specially censured in Scripture, as a sin, but the Bible also enjoins with equal explicitness to "be temperate in *all* things." Some men are intemperate in eating; and there are those who believe and maintain that gluttony is an evil amongst us quite as great as the sin of drinking. Doubtless it has laid the foundation of many diseases, and shortened many lives—besides squandering the "substance" in "riotous living." Intemperance, too, abounds in many other forms. There is intemperance in politics; intemperance in business speculations; intemperance in fashion; intemperance in a love of novelty, &c., and in all these particulars, the subjects of them may have their brains turned as effectually, and may actually be as irrational, as if these effects were produced by rum drinking.

But there is one other kind of dissipation, which seems to have been very generally unnoticed—or rather, that the case is intemperance appears to have been quite overlooked. We allude to religious dissipation; and this, we fear is much the most general form in which the hydra-headed, and subtle monster, INTEMPERANCE, exhibits itself in these days. And what is to be the more lamented, *this* sort of intemperance is seriously thought a *virtue*, by most of the religious community! Hence we find the most active religionists—those who claim to have all the religion, and all the virtue in the land—ingeniously engaged, how they may most powerfully operate upon, and excite the violent passions, and produce derangement as the *first* step in a religious course. And what is very inconsistent, these men, whilst they take a noble and laudible stand against intemperance in the use of brandy, wine and rum, are at work at the same time, in distilling the spirit of religious fanaticism, and bringing men, women and children, into their rendezvous, for the purpose, of forcing the maddening draught down their throats!—They seem willing to be temperate in *one* thing; but as to being temperate in *all* things, as the Apostle requires—this is an idea which never seems to have occurred to them as a duty.

Religious intemperance, we do verily believe, is a crying sin—a fatal evil—against which all good men should enlist. There ought to be Societies formed every where, against intemperance in religion. Public sentiment should be awakened and improved upon this subject. Why, religious dissipation is as capable of rendering men and women giddy, unsteady, forgetful of their social, domestic and public duties, and really deranged, as alcohol. Is it not so? Have we not all the evidence of the fact almost daily before our eyes? Here is neighbor E. He *was* a pretty clever, honest man, attended to his business, and conducted in such a way as to secure the confidence of the community. But a protracted meeting was appointed. His wife, being *pious*, urged him to attend, and he did attend, till his reason was overcome by the exciting appeals, which were addressed to his passions, and he drank deep into the maddening spirit of religious fanaticism. What is he now? Go to his work-shop, and his scattered and corroded tools will tell you he has given them rest to go to meeting. Visit his house, and the scanty fare will show you the verification of that scripture—"be that will not work, neither should he eat," Ask his halfclad children, and, frightened at the rustling of a leaf, they will tell you how much more their parents care for their souls, than their bodies, or their neglected minds.—Go to his neighbors; and they will give you an account of his neglect of business, his violation of promises, his withholding what is due them, his unsocial behavior. Yes indeed, the man "*met* with a *change*;" but he has changed from a frugal, industrious, honest citizen, to a half deranged idler and vagrant. Could alcohol do a worse work for him than has been done by the fell spirit of religious fanaticism? Certainly not. And yet the *authors* of this mischief can coolly look upon the ruin they have occasioned by this sort of intemperance, and then turn about and plead the cause of temperance in the use of ardent spirits. We like them for the latter; but cannot excuse them for the first. As the Indian said, "their tongues are forked."

We do not mean to be improperly severe in these remarks. Have we said what is not true? If so, wherein? Is there not such a thing as religious intemperance? And is there not altogether too much of it in society? We think there is. The public is suffering greatly from its pernicious effects; and too much cannot be said and done against it. We do not, indeed, design to discourage and censure a rational zeal on subjects of religion. People *ought* to be engaged on such a subject. They should bring to its aid all the best energies of their minds, amongst which their reason and judgment should

not be neglected. Let them be as zealous as they will; but see to it that their zeal is rational, tempered with discretion. Let them *not* think that the promotion of *religion* requires the abandonment of *any* of the social or domestic duties of life; on the contrary, that genuine religion is the best incentive a man can have to make him industrious, honest, and obliging in all the relations of life. When we see a zealous professor, who abhors error more than he does knavery;—who attends meetings long and often, and appears in the street with a countenance longer than nature or a good conscience intended or require; and yet would defraud us out of a shilling in the making of a bargain, if he could, or would otherwise injure our property, liberty or comfort, we must and we do set him down as an hypocrite and a cheat, and estimate his character accordingly,—his *pious* professions to the contrary notwithstanding. And really we know too many such, whose characters are partly or generally understood, but who yet are regarded as "experienced christians," enjoying the power of religion, and fellowshipped Sabbath after Sabbath, at the communion table by their brethren who in the business of life would feel the necessity of guarding with care against the danger of being cheated by them. Maine Christian Intelligencer.

## SHORT SERMON.

Without God in the world. Eph. ii, 12.

This was the condition of the Ephesians, before they were converted to the faith of Christ. They were by nature, or in their heathen, ignorant state, children of wrath. "They were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

They were not without God, as it respected their dependance and their accountability. In God they lived and moved. On God they depended for all their privileges and enjoyments. And to God they were accountable for the improvement of their time and talents. They were always under the divine eye; and the hand of God constantly protected and supplied them.---Hence they were under obligation to fear God and work righteousness; to be thankful and obedient.

But they were without God, as it respected their faith, love, joy and peace. They were without faith in God. They did not believe in the one living and true God. They might have believed in many idol or false gods. They were without the love of God in their hearts. They loved the world, and the things of the world, but they had not the love of God in them; for they were ignorant of his being and character. How could they love that of which they had no knowledge? They were without the joy of the Lord. Joy springs either from present good, or good hoped for. But neither of these gave joy to the Gentile world. They desired and hoped to obtain worldly good things. They might rejoice in the creature, but were ignorant of the Creator. Of course, they could have no peace in believing: no peace of God, which passeth all understanding. Such was the blind and wretched state of the heathen world, before the glad tidings of the gospel sounded in their ears.

But now the Gentiles who enjoy the gospel and believe in the great salvation, are brought nigh by the blood of Jesus Christ. Now true believers are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom, every christian, is builded together for an habitation of God through the Spirit. Christian Pilot.

## CALL NO MAN MASTER.

There is too much dependance placed on the opinions of men, in the religious world. Because others have believed and taught a certain doctrine so must we believe and teach; as they have interpreted the written word, so must we interpret it; and he who goes contrary to this, must incur the odium of heresy.

Well—let us be called heretics—there is no great of terror in this name now—although it was once a dreadful one; we choose to obey an old and excellent injunction---to call no man master. So far as men agree in their opinions with our master Jesus Christ, so far we may safely follow them, and no farther. If Luther believed himself to be haunted often by a personal being called the devil, or Satan, we have no authority for imbibing his notions, and believing this evil spirit is in our apartments at times, playing all kinds of mischievous tricks! No---nor for believing in the same or similar notions, because advanced by the good Mr. Baxter, or even the learned Dr. A. Clarke. They are all liable to err; and are therefore no standard for us to follow; Christ is our exemplar;---"the head of every man." It is for us to believe in him as "the Savior of the world," notwithstanding some learned and truly pious men have declared that *the world* through him will *not* be saved. Let us heed his doctrine; his instruction, and call no man master.

Star and Universalist.

## "FEAR NOT."

The reader will readily observe, that this was the declaration of the Angel to the Shepherds on the birth of Jesus. It was the introduction to that memorable Sermon which has been the theme and joy, of every generation from that day to the present.

It is a fact worthy of notice, that the same sentence occurs as the introduction to the Sermon delivered by the angel to the troubled women, at the *resurrection* of the Son of God. And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him, the keepers did shake and became as dead men. And the angel answered and said unto the women fear not, for I know that ye seek Jesus which was crucified. He is not here for he is risen as he said. Matt. xviii, 2—6.

Thus the gospel of Jesus is calculated to allay our fears, and inspire us with confidence in the God of our salvation. It is good news to all people, for it is the testimony of God's universal love.

What a striking contrast between the preaching of the angels of heaven, and the preaching of mortal men? The first, say, "*fear not*," for unto you is born a Savior--for Jesus is risen, as he said. But the latter declare that we must be *anxious*, and *fear*, and *feel*, that God is our enemy, and hell our just desert.

Inquirer and Anchor.

## THE END SANCTIFIES THE MEANS.

A friend has handed us the two following articles—the first credited "Sunday School Visitor," and the second, "Sunday School Anecdotes"—both of which he cut from the "Maine Wesleyan Journal."

A Universalist parent was instructing his child in the story about Cain and Abel. When they came to the murder, the child, who was only four or five years old, looked up with a tender countenance, and said, 'Pa, where did Abel go when he died?'

'Why to heaven,' answered his father.

'And where did Cain go when *he* died?'

'Why, I suppose to heaven,' was the reply.

'Ah, then,' said the little theologian, '*would he not murder Abel again?*' He understood that if translated to heaven, without a change of heart and disposition, he would still retain his murderous propensity.

### A Sunday School in a Grave Yard.

A few years ago, a little boy went to a Sunday school, near East Grinstead, in Sussex, who could not read. In a short time, however, he learned to read remarkably well. His teacher asked him one Sunday, how it was that he had managed to learn so very quickly. The boy replied, "After I came to this Sunday school, I resolved to spare no pains in learning to read, and being the best player at marbles among all the boys, I used to play with a boy at ring-taw and win his marbles. We then went to the church-yard, and I gave him a marble to teach me what was written on a grave stone, which when I had learned, we went to the next, and from that to another. As I kept on learning, he received the marbles, and was very well satisfied with his pay. When I had parted with nearly all we went to play again; and being such a good hand at it, I was sure to win them back.—In this way I went on, with different boys, till I had learned to read all that was written on the grave-stones; and then coming to this school besides, I have learned to read in this short time."

All our young readers may learn from this incident, that, even their plays may be turned to some good account, and that, if their hearts be fixed on learning, they will soon make progress.

The first is a species of argument quite common with popular religionists; indeed, we may say, it is the *only* argument they ever use against us; but it is one which the true disciple of Christ would disdain to employ. Oh, how pitiable—how contemptible is that conduct, that would poison the pure stream of youthful confidence, by the most gross and heartless misrepresentation of an opposer's religious faith! The writer *knew*, without doubt, at the very moment he was penning the article, that Universalists most strenuously contend, *that without holiness there can be no happiness*. And yet could talk of Universalism translating people to heaven with all the imperfections of earth.

Br. Adams, of the Star and Universalist, finds the same article in the "N. H. Observer," an Orthodox paper, and presents that paper with another reading of the matter, equally just and forcible. He remarks as follows:

Now let *us* tell a story. A Calvinistic parent heard his child reading the story about John Calvin and Michael Servetus. When they came to the *murder*, the child who was only four or five years old, looked up with a tender countenance, and said, 'Pa, where did Calvin go when he died?'

'Why to heaven,' answered his father.

'And where did Servetus go when he died?'

'Why, perhaps to heaven,' was the reply.

'Ah, then,' said the little theologian, 'would not Calvin burn Servetus again?' One of these stories is about as *witty* as the other.

The second article is a perfect exemplification of the Jesuitical motto—*the end sanctifies the means*—and is in perfect character, too, with a professed christian writer or editor who could adopt the former article as an argument against an opposing brother. How consistent! A zealous professing christian constantly denouncing Universalism as influencing to all that is evil, and at the same moment presenting to the young and guileless heart, a naked system of gambling for its example and imitation! Yes, says his little pattern of excellence, "being the *best player* among all the boys, I used to win their marbles! and when nearly out, being such a good hand at it, *I was sure to win them back!*" How effectual must be the exhortations of such people on the licentious tendency of Universalism. P.

## Society Meeting.

A special meeting of the Second Universalist Society of the city of New-York, will be held in the Orchard street church, on TUESDAY EVENING next, 23rd inst. to take into consideration the propriety of erecting side Galleries in the Church, and to transact any other business which may come up. A full attendance of those interested, is earnestly desired.

Original.

## MUSIC.

"Are you fond of Music?"

This is a question to which I have not unfrequently found some embarrassment in replying. With many people "music" is confined to the performance of a few tunes on some fashionable instrument; or to the capability of singing fashionable airs with a proper degree of execution. This understanding I apprehend to be of a more limited nature than was meant by the immortal poet when he says,

> The man that hath no music in himself,
> And is not moved with concord of sweet sounds,
> Is fit for treason, stratagems, or spoils.

He certainly never intended to be understood in the above restricted sense. If so, I must confess myself amenable to the charge contained in the concluding lines,

> The motions of his spirit are dull as night,
> And his affections dark as Erebus.

Not that I am insensible to music in the general understanding of the term; but to suppose that *all* sounds drawn from an instrument are musical, would be to contradict the evidence of one's senses. Not having, in common parlance, a musical ear, I have closed these obtuse organs to the vain efforts of those whom nature never intended for musicians; and whose sounds the "more discordant grew." Or as Pope charitably expresses it, was

> 'Harmony not understood.'

The fault probably was in myself, for they were neither understood or felt. I have turned away wearied, and out of patience, with the unskilful thrumming of the varied and rich piano, by those who were deficient in sentiment, and who possessed no taste in music. Who had thrown away just so much precious time, without making the least proficiency, or acquiring even a moderate knowledge of this delightful science. An elegant writer has observed: "that every new branch of taste we cultivate, affords us a refuge from idleness; and the more noble our employments, the more exalted will be our minds." This is indubitably true; and music has held a foremost place in the sciences from the reign of Saul down to the present time.

I am not insensible to music; and have listened with delighted attention to the exquisite performance of a young friend on that simple little instrument, a Jews-harp; which excited the most pleasurable sensations, and was indeed music—to the lofty notes of the organ accompanying psalmody—and to the 'thousand and one' instruments now in common use. But I cannot confine music to these alone; and have more than once put aside my guitar in disgust, to listen to the nightly music of the tenants of a neighboring pond. Music! dear delightful music,

> The earth is full of music, and the air
> Above, unvarying chant is breathing there.

The "winds of heaven" are laden with melody, from the howling of the wintry blast, to the low, soft breath of summer. It speaks in storms and whispers in zephyrs. The gentle rustling of the leaves as they are agitated by the breath of spring; the gushing streams burst from their long confinement, and forcing their impetuous course through the new sprung verdure, are delightfully musical. There is music in the lowing of the cattle; the bleating of lambs—from the warning voice of Chanticleer, to the lonely chirpings of the midnight cricket. I love the purring of a cat. And O! there is not a note in music half so delightful to a mother's ear, as the first faint cooings of a cherished babe. The distant peals of thunder rumbling and rolling thro' the air; the gentle shower as it comes pattering down upon the parched earth, is grateful music. There is undying music in the roar of the ocean —and there is a world of music confined to the little flutterers, who warble from the tops of the highest trees, or sing among their branches. Hours together have I listened to, and admired, that playful, whimsical little creature—the mocking-bird of the South. Inimitable mimic! Sweet songster! delightful as are thy wild-wood notes, I could not endure to see thee in confinement. Thou art a fit inhabitant for groves

> "Of the ruddier orange, and the paler lime!"

Yes, I *am* fond of music. S. A. D.

Original.

## BRIEF EXPLANATION.--NO. III.

The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain. Is. xl, 3,4.

In the New Testament John the Baptist is represented as "the voice of him that crieth in the wilderness." He was the messenger by whom the Almighty chose to prepare the way for his anointed.

There are two or three points in the passage above which require an explanation. 1. The English reader is likely to mistake the import of the word *wilderness*. 2. The allusion to the royal oriental custom of preparing a highway when about making any important expedition, is not at all familiar to us. I shall make a few quotations for the purpose of elucidating the subject.

1. Dr. Jahn says, "*The deserts* mentioned in the Bible are uncultivated tracts of earth of two kinds; *some mountainous*, but not destitute of water; others are *plains*, covered with sterile sand, in which fountains are very rare, and still fewer are those, which afford water fit to drink." "Frequent mention," says Horne, "is made in the scriptures of *wildernesses* or *deserts*, by which we usually understand desolate places equally void of cities and inhabitants. The deserts noticed in the Bible, however, are of a different description; as the Hebrews were accustomed to give the name of desert or wilderness to all places that were not cultivated, but which were chiefly appropriated to the feeding of cattle, and in many of them trees and shrubs grew wild.—Hence this term is frequently applied to the commons (as they would be called in England) which were contiguous to cities and villages and on which the plough never came." The wilderness here spoken of was *mountainous* and seems to have been called by Luke i, 39, the *hill country*, to which Mary went to visit Elizabeth the mother of John.

2. The allusion here made to an oriental custom is thus explained by Bishop Lowth. "The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert and unpractised countries sent harbingers before them to prepare all things for their passage, and pioneers to open the passes and level the ways, and to remove all impediments. * * * * * * Diodorn's account of Semiramis' marches into Media and Persia will give us a clear notion of the preparation of the way for a royal expedition: 'In her march to Ecbatane she came to the Zarcean mountain; which extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a great compass about. Being therefore desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and at a great expense she made a shorter and more expeditious road, which to this day is called from her the road of Semiramis. Afterward's she went into Persia and all the other countries of Asia subject to her dominion; and wherever she went, she ordered the mountains and precipices to be levelled, raised cause-ways in the plain country, and at great expense made the ways passable."

Bishop Porteus having spoken of this custom to which the prophet so plainly alluded, adds, "In the same manner was John the Baptist in a spiritual sense *to go before the Lord*, before the Savior of the world, to prepare his way, to make his paths straight, to remove out of the minds of men every thing that opposed itself to the admission of divine truth, all prejudice, blindness, pride, obstinacy, self-conceit, vanity, and vain philosphy; but, above all, to subdue and regulate those depraved affections, appetites, passions and inveterate habits of wickedness which are the grand obstacles to conversion and the reception of the word of God. His exhortation therefore was, *Repent ye*, renounce those vices and abominations which at present cloud your understandings and then you will be able to see the truth and bear the light. This was the method which John took, the instrument he made use of, to extirpate out of the minds of his hearers all impediments to the march of the Gospel." R.

Original.

## COMETS.

In former days comets were thought to be supernatural agents employed by Jehovah as the precursors of sore calamities, wars, famines, &c. It would scarcely be thought that in these days of knowledge and religious refinement, the fact of their existence, or their appearance in the heavens would be seized upon to terrify the ignorant and superstitious and force them into religion (so called.)

But let it once be named that one of these phenomena has been seen wending its lucid trail among the stars, and that it can be seen at night, and it is viewed by many as the fearful omen of a direful war, or a dreadful pestilence. The "revivalists" of the day are then awake, protracted meetings are called, and it is thought to be high time to have a "revival of religion."—The following beautiful extract from "Rev. J. L. Blake's Book on Astronomy," will show the reader in what light this learned author must contemplate the attempts of those men who would "get up an excitement" when a comet appears.

"No doubt the all-wise Creator of the Universe formed these bodies for benevolent purposes, although most of these purposes must be unknown to us, or deduced only by reasoning from analogy. It is not presumed that He would hurl worlds at random through the immensity of space, or permit any portion of his works to be affected injuriously by fortuitous circumstances.

"*Religion* glories in the test of *reason*, (not "carnal reason," we suppose,) of knowledge, and of true wisdom; it is every where connected with, and elucidated by them. From philosophy we may learn that the more His works are contemplated, the more He must be adored; and the more evinced His government and superintendence over every portion of His works."

We do not know what are the peculiar religious sentiments of the Rev. J. L. Blake, but we think that the doctrine of endless misery is not so favorite an article in his creed as it is with some clergymen. The thought which he conveys is sublime and beautiful. We wish that it were engraven in capitals of gold over every pulpit from which is thundered the blighting doctrine of endless damnation. Who that is convinced of the truth, "that God will not permit any portion of His works to be injuriously affected by fortuitous circumstances," can for a moment believe the notion of endless torment?

Is not *man* a "portion of His works"? Yes, he was created in His own image, "made a

little lower than the angels," and if none of the works of the Great Creator are to be injured by "fortuitous circumstances," we cannot suppose that the sentient creatures of His power are to become the subjects of an *eternal* injury, either by fortuitous or certain circumstances. "The Lord reigneth; let the earth rejoice, let the multitude of isles be glad thereof," Ps. xcvii, 1.

B. B. H.

MESSENGER & UNIVERSALIST.

SATURDAY, JUNE 20, 1835.

## UTILITY OF ENDLESS PUNISHMENT.

A DIALOGUE.

*Partialist.* Good evening, Mr. Universalist. I have called upon you for the purpose of conversing, in a friendly way, on the subject of everlasting punishment, which is a doctrine you deny.

*Universalist.* I am pleased to see thee, and I think I shall feel freedom to unite with thee in investigating the doctrine of the Bible in reference to the final destiny of man. But thou wilt allow me to assure thee, before we proceed farther, that I believe in the doctrine of everlasting punishment, as taught in the Book.

*P.* And yet you preach the doctrine of universal salvation!

*U.* I perceive thou art astonished, and I marvel not thereat—for thou hast long supposed that the word *everlasting* is significant of an *endless duration*. But the Scriptures do not authorize such definition of the term; and therefore I judge that *everlasting punishment* and *universal salvation* are not opponent doctrines.

*P.* I think I fully apprehend your meaning—and as I do not particularly design conversing on Scriptural grounds this evening, I will excuse you from farther explanation on that point.

*U.* On what grounds dost thou desire our conversation to rest?

*P.* I wish to be made acquainted with the strongest objection you can urge to the doctrine of endless punishment on the score of reason, apart from the testimony of the Bible.

*U.* I will answer thee in few words. I have never been able to discover *the utility of endless punishment;* and I have not hitherto conversed with a person who could furnish me any satisfactory light on that subject.

*P.* Have you never been told that the threatened penalty of eternal death exerts a strong restraining influence on the vicious propensities of men?

*U.* Yes, I have frequently been thus informed—but thou dost not comprehend my objection. Thou wilt concede that if the doctrine in question be *believed*, the restraining influence of such faith is the same whether endless punishment be true or false in *fact*. My objection is grounded in the inutility of endless wo, on the supposition that any of our race will ever experience it—in other words, supposing endless punishment to be actually inflicted, wherein will the utility be manifested?

*P.* I now understand you; and in order that the objection may be fairly considered, it is necessary for us to look at the *actual infliction* and not at the simple *threatening*, of endless wretchedness.

*U.* Exactly so. And now allow me to suggest, that as the Supreme Being never acts without design, he must have some object in view in the infliction of the punishment in question. Dost thou concede this point?

*P.* Certainly.

*U.* Thou wilt also concede, I apprehend, that the object aforesaid is a good one.

*P.* Most assuredly—otherwise his object must be bad, which is not admissable.

*U.* We have now united in the preliminaries of our subject; and that our minds may not become confused in examining it, permit me to propose a few plain questions. Can endless punishment be productive of any advantage to *the sufferer?*

*P.* The question answers itself. The sufferer could not be benefitted thereby.

*U.* I was fully aware of the simplicity of the question before I proposed it. Nevertheless, it is proper for us to notice these plain and obvious truths, to the end that our minds may travel in the clear light of divine testimony.—Bear with me in the folly of inquiring whether the saints or angels in heaven can be profited by beholding the undying agony of sinful man.

*P.* Assuredly they cannot—for there is joy in heaven over one sinner that repenteth; and certainly to witness impenitency and sorrow could be of no advantage to the inhabitants of the celestial courts.

*U.* Thou hast well said. But may not the saints or angels be restrained from sinning by beholding the infliction of the awful penalty of transgression?

*P.* Obviously not—for this would be to presuppose that those beings have a desire to sin, and that consequently they are not holy.

*U.* Thou art right. Bear with me still farther in my folly. Can our Father in heaven be profited by the infliction of endless wo?

*P.* It would be blasphemy to alledge that he *can.*

*U.* Be cautious, neighbor—else in a moment thy doctrine of endless punishment will be swallowed up and gone!

*P.* How so?

*U.* I answer: If neither sinner, saint nor God, can be profited by the infliction of endless punishment, wherein is the utility of said infliction manifested? Thou hast conceded that the Deity, in inflicting, or causing, or allowing, such punishment to be inflicted, has a good end in view—and thou must either rescind this concession, or show me the utility of endless wo, or admit that my objection is valid and unanswerable.

*P.* I perceive the difficulty in which I am involved. I cannot rescind my concession that God has a good object in view in the infliction of endless punishment—else I must admit that he acts without design, which would be a denial of his wisdom; or that his object is evil, which would be an impeachment of his goodness. Neither can I yet admit that your objection is unanswerable. My only alternative is to show the utility for which you so earnestly inquire.

*U.* Thou reasonest well. And now for the utility.—How answerest thou?

*P.* I have somewhere read a passage like the following: "Who can say what may be necessary as an example in the government of millions of worlds? Man knows not, and therefore must be silent." Will not this solve the difficulty?

*U.* Please to answer thy own questions. Art *thou* satisfied with the solution?

*P.* I cannot say that I am.

*U.* Then surely thou canst not suppose that I may be satisfied therewith. The passage thou hast quoted is in the language of *Dr. Brownlee*, of New York. I believe he uttered the sentiment because he was driven to an extremity; and his error must be attributed either to obliquity of intellect or perversity of heart.

*P.* I will drop the suggestion for I plainly perceive the propriety of adhering to things more substantial than either possibilities or conjectures.

*U.* Please proceed with thy projected answer to the question of utility.

*P.* It occurs to me that I have heard an argument like unto the following: God gave a holy, just and good law to man; man violated, and *in* violating, offered indignity to, and dishonored, that law; and in order to vindicate the law and make it honorable, it is essential that the penalty annexed thereunto should be rigorously inflicted.

*U.* The whole of thy reasoning is grounded in the assumption, that endless punishment is said penalty. I will not ask thee to prove this point by the Scriptures, because, in the first place, thou canst not do it; and in the second, it is thy desire to converse on other than Scriptural grounds. I will simply propose this question: Has the holy, just and good law of God been dishonored by man's unholiness, injustice and evil conduct in general?

*P.* I answer in the affirmative—because a holy, just and good law must require holiness, justice and goodness.

*U.* I will propose another question. If unholiness dishonors a holy law, in what way can that holy law be honored?

*P.* Plainly by holiness.

*U.* Thou hast correctly answered—but didst thou not contend, a few moments since, that God would inflict endless misery in order to magnify his law and make it honorable?

*P.* I perceive the contradiction. It now appears to me that could all mankind be brought into conformity with the spirit of the divine law, that law would more effectually be honored than it could possibly be in the event of endless punishment, which would imply endless unholiness.

*U.* I am pleased to discover so much unity in our views; and for the farther confirmation of them, I will direct thy attention to Psalm xixth, in which we find it thus written: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Thou wilt perceive that the perfection, stability, righteousness and purity of the law, testimony, statutes and commandment of the Lord, are argued from their tendency to enlighten the mind, to convert the soul, and to rejoice the heart. And herein are manifested the holiness, justice, goodness and perfection of the divine law. It is dishonored by iniquity; it is honored by holiness of heart and righteousness of life.

*P.* Your ideas on this subject appear reasonable—but I have still another answer to your objection. God will inflict endless punishment on the rebellious, in vindication of his own character and for the manifestation of his own glory.

*U.* If thou art candid, thou wilt yield this ground after a few moments reflection. It is written, "All have sinned and come short of the glory of God." If man in *this* world *comes short* of the glory of his Maker by sinning, is it reasonable to suppose that he can ever *come up* to the glory of God, if he be placed in a situation in which it will be impossible for him to reform? It is also written, "Whoso offereth praise glorifieth me"—and as in sincerely praising any being it is implied that we have a realizing sense of blessings by him conferred, so it is impossible for any one who may be doomed to interminable wretchedness to glorify God—inasmuch as being thus situated he could not be sensible of any favor enjoyed, and consequently could offer no praise to the Almighty. When Moses said to the Lord, "I beseech thee, show me thy glory," the answer was given, "I will make all my *goodness* to pass before thee." "The heavens declare the glory of God," because they declare his goodness. There is no true glory in aught but love.—With what shadow of reason, then, canst thou affirm, that the glory of the Lord will be manifested in the infliction of endless pain? It seems to me, that not until every soul of our race shall have been brought into perfect obedience to the divine law, will the glory of the Lord be perfectly revealed. It is written, that "in the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord *to the glory of God the Father.*" When this universal subjugation shall in the economy of heaven be accomplished, then, and not till then, will the glory of the Lord in the face of Jesus Christ be fully displayed.—And wilt thou still contend for the incongruous affinity of divine glory and endless wo?

*P.* I must confess that your arguments stagger me. I never before beheld the doctrine in which I have long been instructed to believe, in so appalling a form. And I shall be under the necessity of admitting the validity and unanswerable character of your objections on the ground of utility, unless you will suggest to me a more defensible answer than I have yet produced.

*U.* My beloved, "thou art not far from the kingdom of God." If thou wilt mind the light, thou wilt not walk in darkness. I will comply with thy implied request to suggest an answer to my own objection. It has been contended by Hopkinsian divines, (and I am entirely satisfied that they are the only consistent advocates of endless punishment) that *the misery of the damned will augment the happiness of the saints forever!*

*P.* Merciful God! And do they thus reply to the question of utility?

*U.* Verily they do; and in the blindness of their foolish hearts, they even affirm that Mothers will shout Amen, Alleluiah, to the endless perdition of their own off-spring in hell! Dost thou shudder? Then renounce that mystery of iniquity, endless punishment—for still to uphold it, and to be consistent, thou must consent to the appalling conclusion to which I have just referred. I beseech thee duly to weigh this subject; and when next we meet I shall expect thee to relate the travel of thy mind in relation thereunto.

A. C. T.

## MINUTES

*Of the proceedings of the Hudson River Association, at its extra session held in New-York, June 10th and 11th, 1835.*

The Council met in the Orchard st. Church on Wednesday morning, and after uniting in prayer with Br. T. J.

Sawyer, BENJAMIN ELLIS, was chosen *Moderator*, and SHALER J. HILLYER, *Clerk*.

Delegates from several Societies were present and took their seats; when

It was moved that all members of Universalist Societies and all ministering brethren present be invited to take a seat in this body.

Granted requests to receive the Universalist Society in North Salem, and the Universalist Society in Newark, N. J. into the fellowship of this body.

Brs. Williamson, Le Fevre, and Hillyer were appointed to receive requests for Letters of Fellowship and Ordination.

Met in the afternoon accor ling to adjournment. Prayer by Br. Williamson.

Heard an Address from Br. Le Fevre, relative to the condition of our cause within our territorial limits, and listed to items of information well calculated from their very flattering nature to encourage our hearts.

After the most mature deliberation it was unanimously

*Resolved*, That the Hudson River Association be divided so as to make two Associations within its territorial limits.

*Resolved*, That with a view to carry into effect the preceding resolution, this Association set off so much of its territory as lies south of the south line of Greene and Columbia counties, under the name of NEW-YORK ASSOCIATION, to be governed by a Constitution, the societies therein shall adopt, in accordance with the Constitution of the New York State Convention.

*Resolved*, That the New York Association hold its first session, in Newark N. J. on the third Wednesday and Thursday in October 1835.

*Resolved*, That a committee consisting of Brs. Sawyer Le Fevre and Hillyer be appoin ed to draft a Constitution for said Association, and report the same at its first session.

Br. S. J. Hillyer was appointed to deliver the occasional sermon before said Association at its first session, and Br. C. F. Le Fevre, his substitute.

The Committee on Fellowship and Ordination reported that they had received a request from the Society in Newark, N. J. that Br. L. C. Marvin should be installed as its pastor. Voted that the request be granted.

The following Preamble and Resolution were unanimously adopted.

Whereas, The General Convention of Universalists at its session in the year 1817, passed a resolution, disapproving of the use of ardent spirits; and whereas, the Convention of this state and many of our public bodies have passed similar resolutions; and whereas this Association has not in its associate capacity given a formal expression of its opinion; therefore

*Resolved*, That the members of this Council are still as we have been friends to temperance in all things, and that we will continue to use all honorable means to suppress the use of intoxicating drinks, and to promote that strict temperance which the Gospel requires.

Br. Sawyer was appointed to prepare the minutes of the proceedings for publication in the Messenger and Universalist, and the Inquirer and Anchor, and accompany the same with a Circular Letter. Adjourned.

B. ELLIS, *Moderator*.

S. J. HILLYER, *Clerk*.

MEMBERS OF THE COUNCIL.

*Ministers present.*—I. D. Williamson, *Albany*; M. B. Newell, *Schodack*; W. Whittaker, *Hudson*; S. J. Hillyer, *North Salem*; L. C. Marvin, *Newark, N. J.*; C. F. Le Fevre, S. C. Bulkeley, T. J. Sawyer, *New York*; W. West, *Philadelphia*.

*Lay Delegates*—S. Van Schaack, E. Murdock, *Albany*; J. Braman, R. Frisbee, *Duanesburgh*; D. Lavin, *Amsterdam*; J. Agate, E. Scofield, *Mount Pleasant*; A. P. Ely, *Newark*; S. Gage, G. R. Crary, B. Ellis, *New York*; J. Adams, *Charlton*.

ORDER OF PUBLIC SERVICES.

*Wednesday Evening*—Prayer, S. J. Hillyer; Sermon, L. C. Marvin, text 1 Tim. iv, 10; Prayer, S. C. Bulkeley.

*Thursday Morning*—Prayer, W. West; Sermon, M. B. Newell, Text Gal. i, 11; Prayer, W. Whittaker.

*Afternoon*—Prayer, L. C. Marvin; Sermon, W. West; Prayer by the same.

*Evening*—In Grenwich Church. Prayer, S. C. Bulkeley; Sermon, I. D. Williamson; Prayer by the same.

## CIRCULAR LETTER.

To the Universalists within the limits of the Hudson River Association.

Brethren. In the good providence of God we have been permitted to hold another session, marked by that uniform harmony and affection which have hitherto characterized our meetings.

The business which chiefly engrossed the attention of the Council, and for which this session was held, was the proposed plan for dividing the Association. Experience had proved that with our extent of territory, a general representation of our societies was not to be expected. The Hudson River Association embraced all the counties bordering on the Hudson River from the Atlantic to lake Champlain, together with Schoharie, Schenectady and Montgomery cos. Long Island and Staten Island, as well as Sullivan county, and a part of New Jersey also naturally fall within the limits of this Association. This gives a great extent of territory, and one which although traversed by the Hudson River appears too large for the convenience of our religious body.

It has been found that frequent sessions of our smaller bodies are attended with beneficial results. It is good, as well as pleasant for brethren to meet together. Our Societies likewise are anxious to have sessions of the Association every few years in their immediate neighborhood. This reasonable desire it has been impossible to gratify. But by a division of the Association these meetings will be doubled, and good we doubt not will be done.

The subject however, was one of considerable importance and we gave it the most deliberate consideration. The recollection of our harmony and prosperity for the last five years rendered it not only unpleasant but difficult to sunder the ties that had so long united us. But in severing the bonds of our Association we did not feel that we were breaking asunder the bonds of Christian fellowship and affection. The measure we adopted for our mutual benefit and the advancement of our common cause. No root of bitterness had sprung up to injure our peace.—No spirit of rivalry had crept in to struggle for the mastery and oppose brother to brother, or to excite one section of our territory against the interests of another. We have lived in peace, in peace have we divided, and it is our mutual prayer that the same union and prosperity may attend both bodies as has for years past marked our course.

The Hudson River Association, as will be seen, now embraces so much of its former territory as lies north of Ulster and Duchess counties, and is made up of the counties of Green, Columbia, Rensalaer, Albany, Schoharie, Schenectady, Montgomery, Saratoga, Washington and Warren. The New York Association embraces the counties of Ulster, Duchess, Sullivan, Orange, Putnam, Westchester, Rockland, New York, together with Long Island and Staten Island with the contiguous parts of New Jersey.

Two Societies were admitted into the Association, North Salem, and Newark, N. J.—Our cause is represented as uncommonly prosperous within the limits of this body. We only need two or three more efficient laborers in the vineyard to witness greater and more rapid changes. The spirit of opposition is evidently on the decline. Our numbers are much increased, and our views are becoming better understood and consequently more respected and loved.

May the divine Providence guide us and all our measures in wisdom, make us faithful in the cause of truth, and successful in our labors to advance its interests and finally bring us off conquerors and more than conquerors through him that loved us. By order,

T. J. SAWYER.

## INSTALLATIONS.

On Friday evening, 12th inst. Br. L. C. Marvin was Installed Pastor of the Universalist Society in Newark N. J.

The order of service was as follows:—Reading of a select portion of Scripture, Br. M. B. Newell; introductory prayer, Br. Le Fevre: Sermon, text Luke iv, 18, Br. I. D. Williamson: delivery of the Scriptures and Charge, Br. Williamson; Right Hand of Fellowship, Br. Le Fevre; address to the Society, Br. Sawyer.

The services were highly interesting and were listened to with great attention until a late hour, by a very numerous audience. We thought we discovered the tear of joy glistening in many an eye, and we presume the occasion will not soon be forgotten. We cannot but indulge in some bright and joyous anticipations for Newark, and we pray God that we may not be fated to disappointment.

Public Services were held in the morning and afternoon of Friday; Br. West, of Philadelphia, occupying the desk in the morning, and Br. Whittaker, of Hudson, in the afternoon.

Br. Russel Tomlinson was installed Pastor of the Universalist Society in Buffalo, on the 20th ult. Brs. Townsend, Hammond, Smith and Montgomery, took part in the services, which were attended by a numerous congregation. Five Clergymen of other denominations, (one Presbyterian, two Baptists, one Episcopalian, and one Unitarian) were present. This last circumstance is no less gratifying to us, than it is unusual conduct for our opposers. Would that this spirit of condescension might increase till that narrow, exclusive policy so prevalent in the christian world might be entirely done away.

Our cause is represented as highly prosperous in Buffalo. May its course be *onward* to every desirable success. P.

## SOUTHERN AND MARYLAND CONVENTION.

In pursuance of previous notice, a Convention of Universalists took place at Baltimore, Md. on th 19th ult. Br. O. A. Skinner was chosen Moderator, and Br. George C. M'Cune, Clerk. The principal object was to adopt some systematic measures in relation to circuit preaching. By the proceedings it appears they were gratified with the most encouraging reports of the prosperity of our cause from various parts of Virginia, Maryland and Delaware. The friends appear to be much engaged on the subject of circuit preaching, and we perceive several hundred dollars were pledged to the object at once. The Society in Baltimore was highly prosperous, its meetings being equally well attended as any Society there. They have lately bought a burying ground, which has been fenced in, and is paid for. On the whole, the proceedings present a most encouraging prospect for the advancement of our cause in the region of the Convention.

After the adjournment of the Convention the friends immediately organized a state Convention for Maryland. Br. S. P. Skinner, Moderator, and Timothy Mason, Clerk. A Constitution was adopted, and Br. S. P. Skinner, J. Mason and O. A. Skinner, appointed a Committee of fellowship, ordination and stationing preachers. Adjourned to meet in Frederick, 3rd Wednesday in October next.

## ITEMS.

The friends of Universalism in Virginia, will convene at Abingdon Church, Gloucester co. Va. on the 22d and 24th inst. The principal object is to consult on measures for establishing circuit preaching. A Br. Corr, of whom we do not recollect to have heard before, is to be ordained at that time.

Br. Geo. C. M'Cune is to be ordained to the work of the Ministry, at Matthews Court House, Va. to-morrow.

Br. Orrin Roberts has removed from Cedarville, Herk. co. to Verona, Oneida co. to which latter place he desires all communications, papers, &c. intended for him to be addressed.

The new stone Church recently erected by the Universalists in Gaines, Orleans co. N. Y. was solemnly dedicated on Sunday 24th ult. Sermon by Br. S. R. Smith. Brs. M. B. Newell, K. Townsend, S. Miles, and Hiscock, took part in the Services. Br. Smith, in the Magazine, states that the day was fine, and the congregation immense, (not more than half could get within hearing of the speaker.) The church will seat eight hundred. The cause is quite prosperous in Gaines.

The Massachusetts Convention of Universalists convened at Framingham on the 2d inst. Br. Hosea Ballou, Moderator, and J. M. Austin, Clerk. Adopted a constitution for the government of the Convention. Appointed Br. L. R. Paige to report the state of the cause to the next General Convention at Hartford. Br. Thomas Whittemore to deliver next occasional Sermon, and Br. T. B. Thayer,

substitute. Brs. Thos. Jones, Hosea Ballou, J. M. Spear, G. Noyes, (ministers,) and Brs. R. Friend, Gloucester, G. Winslow, Malden, R. Baron, Medford, E. Cobb, Brewster, L. Smith, Spencer, and B. A. Bullard, Springfield, Delegates to the General Convention at Hartford, Conn. in Sept. next. Adjourned to meet at Wrentham, Mass. on the 1st Wednesday in June 1836.

By a letter just received from a zealous friend in Green Hill, Ga. we are informed that a Baptist Church near him has just been bought by a Universalist, and will be fitted up and used for a Universalist church after August ensuing. The cause of truth and righteousness is *onward*, and a preacher of Universalism, he assures us, of character and talents, would do well in that section, on a circuit.

A letter from Br. Ashton, Smithboro', informs us that it is now six months since he left Philadelphia, during which time he has travelled *fifteen hundred miles*, preached *eighty seven* times, and held several discussions with opposers. We are pleased to learn also that they have formed an Institute similar to those in Philadelphia and elsewhere. Br. A. as we have before stated will attend to any business pertaining to the Messenger, in the region where he may journey.

We perceive by the proceedings of the Connecticut Legislature that that body, with a commendable liberality, have granted the use of the Representative Chamber to the United States General Convention of Universalists in in which to hold their semi-centennial session in Sept. next. Spacious as the place is, we hope to see it crowded with joyous hearts on that interesting occasion. Fifty years will then have transpired since the first organization of the General Convention. How must the hearts of some, (the aged veterans,) throb with delight at the changes wrought in that period of time! Indeed, young or old, cannot but rejoice exceedingly in thus assembling together to contemplate the unexampled prosperity of our Zion. P.

## THE MISSIONARY SPIRIT.

Our Methodist friends are really making rapid advances in the fashionable missionary measures of the day. In an article now before us, the writer anticipates a question—How can *I* help in the mission?—and then proceeds to answer it, in substance as follows:

Are you a merchant? Send us a donation in the dry goods line every year of light summer stuffs.

Are you a farmer? Send every year, butter, pork, hams, &c. as it will all tell in the support of missionaries!

Are you a bookseller? Send us yearly, spelling books, readers, testaments, &c.

Are your a stationer? Give us a good supply of writing paper, blank books, writing books, quills, wafers, &c.

Are you a tanner and currier? A good supply of sole and upper leather will greatly help us.

But says the objector, "I am an apprentice, or journeyman, or factory girl, or clerk, and have not the articles to give." This all may be, says our accommodating writer, but you do not work for nothing. Your employers pay you in some way, and if you have any *benevolence*, in that same way you can do much to send the Gospel to the heathen. Quite modest, truly! We suppose in accordance with this insatiate spirit, the poor factory girl should not reserve enough of her scanty pittance to procure the actual necessaries of life—for she *must give*—and at the best is hardly able to live decently on her hard earned wages!

We approve of the true missionary spirit—that which accords with the gospel of Christ; but it was never in the counsels of infinite wisdom to rob the poor to enlighten the heathen; or to seek heathen in foreign lands, to the neglect of heathen in our own. P.

## A MOURNFUL PICTURE.

We find in the last "Evangelist" the following desponding article, which from the closing language of the 2d paragraph we might strongly suspect as emanating from our redoubtable brother Patterson, of Philadelphia. We remember he once had a "great work" to do, and could not "come down" to a plain matter-of-fact examination with Br. S. W. Fuller. The tone of that article, however, was materially different from this. In *that*, the language was of defiance—in *this*, complete despondency.

Whoever the writer may be, he may well ask, what has the (Presbyterian) Church been doing these last few years? And still the answer is plain—*she is fulfilling as rapidly as may be her destiny*. She is fated to distraction and eventual dissolution. A spirit is abroad in her ranks, which she will never again be able to control.

The writer speaks of the *contrast of a few years back* with the present. It is no doubt great; but he would unquestionably be slow to believe that he is doomed to see still greater and greater, as every succeeding year rolls over his head.

His closing paragraph presents a deplorable view. It is assuredly painful to see a community of brethren with the hand of brother uplifted against brother, and a professed christian church engaged in civil war! But we cannot of course sympathize with the writer in those awful consequences which he seems to anticipate from it. We cannot believe that multitudes are going to an endless hell, just because the Presbyterian Church is distracted with internal strifes and divisions! However unpleasant for the time being these contentions may be, they will result in the overthrow of error and the establishment of truth. Of this we feel confident. P.

## "*By their* FRUITS *ye shall know them.*"

Brother Leavitt—No person who read the narratives of the Presbyteries in 1831, can, I think, fail to notice the striking contrast between them and those of the present year. *Then*, the whole General Assembly was melted into a feeling of humble gratitude, for the showers of divine grace, which were shed over the whole Presbyterian church. *Now*, almost every Presbytery is mourning over the withdrawment of these gracious influences; and the few congregations which have been visited, appear only like verdant spots in the midst of the sandy deserts.

While reflecting upon this distressing fact, I have been led to inquire into the cause. What has the church been doing these last four years? The answer cannot be mistaken. A portion of the church has been zealously laboring for the purity of the church, by *guarding orthodoxy*, and *heresy-hunting*. Another portion has been perhaps as zealously laboring to *defend themselves*; forgetting that the Lord sent them not to contend about the orthodoxy of their own sentiments, but to preach the gospel. And what is the result? Does it not sufficiently prove, what has often been proved, in the history of the church, that no good end is to be attained either by *heresy-hunting*, or by *coming down* from the great work of the Lord, to contend with such captious spirits as "Sanballad, and Tobiah, and Geshem the Arabian?" Neh. vi. 1--3.

How painful the sight, when Zion is bleeding at every pore, and sinners in countless multitudes are going down to hell, to behold the hand of brother uplifted against brother---to see the strength of the church expended in civil war! Here we have the fruits of four years of this warfare about heresy and the constitution of the Presbyterian church. Methinks if all these good brethren could look down to the regions of despair, and behold the souls that have perished in that time for lack of the knowledge which might have been communicated, and the efforts which might have been made, while they have been contending with one another, they would cease their strife.

## UNIVERSALIST PRAYER BOOK.

The following article is from the pen of Br. I. D. Williamson, of the Inquirer and Anchor, and will convey the information that Br. Rayner is about to publish a Book of Prayer suited to the Universalist denomination. We coincide generally with Br. Williamson's remarks. We can now conceive of no good and substantial reasons against the measure. If there are any, we should be happy to hear them stated. P.

We are authorized to say that our aged Br. Menzies Rayner, contemplates publishing a book of prayer proper to be used by Universalists. We have long been of the opinion that a work of this kind could not fail of being highly useful to the denomination and we hope the prospect will be sufficiently fair to warrant the undertaking. We are aware that there is, perhaps an undue predjudice against written, or printed forms of prayer, and it may be doubted whether it would be proper or practicable, to introduce a work of this kind into our public assemblies, where there is an officiating minister. But for purposes of private and social devotion, and as an assistant for public services where no minister is present, we have no doubt that such a work would prove eminently useful. For ourselves we are free to express our conviction, that it would be profitable to introduce a work of this nature into every worshipping assembly. But as we said before, we doubt if this would be practicable. When the minister is to address his *fellow-men*, he considers it right and necessary to study what he shall say, and commit his words to writing. But it unaccountably happens that, when we are about to address the King of kings and Lord of lords, instead of taking care that our words shall be "few and fitly chosen," we too often rush into the work, as the horse rusheth into the battle. We think those things ought not so to be. These are our views of the matter, in brief, and we have expressed them with all frankness. If any man think otherwise, we say, let every man be fully persuaded in his own mind. We believe Br. R. able to do abundant justice to the work, and we hope he may be encouraged to lay it before the public.

## MEMOIR OF REV. J. FREEMAN.

Just received and for sale at this office, "Memoir of the Rev. J. Freeman." Published for the benefit of his widow and children. Price 50 cents. By the Magazine and Advocate we perceive the work is for sale, also, by S. Van Schaack, Albany; T. J. Whitcomb, Schenectady; J. Bushnell, Fort Plain; J. Potter, Cooperstown; Samuel Eels, Walton; A. K. Marsh, South New-Berlin; C. S. Brown, Lisle; George Messinger, South Bainbridge; J. S. Sherburne, Sherburne; M. B. Smith, West Burlington; G. S. Ames, Tully Flats; O. Whiston, Hartford; D. Biddlecom, Delta; J. Whitney, Salisbury; J. Britton, Middleville; and S. R. Smith, Clinton.

## PAMPHLETS.

Our friends in Easton, Pa. and vicinity, will find a variety of cheap Pamphlets, &c. treating of the doctrine of God's impartial grace, and which will be found very convenient for distribution, by calling on *Henry S. Seip*, Easton.

☞ Br. Skinner is informed that the package of Memoirs of Freeman directed to us was accidentally left on board of the Packet at Schenectady. A letter from the Superintendent of the "Utica and Schenectady Packet Boat Company," at Utica, informs us that it is there. Will Br. S. see to it. We had previously received 2 dozen copies.

## Married,

On Tuesday evening, June 16, by Rev. C. F. Le Fevre, Mr. MINARD LAFEVER, (Architect,) and Mrs. ANN D. SPICER.

## Religious Notices.

Br. Bulkeley proposes the following, as his arrangement, for the ensuing season, commencing with the month of June.

1st Sunday in each month, at Annsville and Peekskill, as heretofore.

2d Sunday—at Flax Hill, Saturday evening previous; at Norwalk, Sunday morning, at Saugatuck, in the afternoon, and at New-Canaan, in the evening.

3d Sunday—at Croton and Sing Sing, as heretofore.

4th Sunday—at Marlboro', Saturday evening previous; at Milton, on Sunday, and at New-Windsor, Monday evening following.

Br. N. Dodge, will preach at New Windsor, Orange co. N. Y. the last Sabbath in June, (28th); July 4, at Milton; 1st Sabbath in July, at Milton; 2d Sabbath in July, at Poughkeepsie; 3d Sabbath in July at Peekskill; 4th Sabbath in July, at Croton forenoon and afternoon, and at Sing-Sing in the evening of the same day.

Br. L. C. Marvin, will preach regularly at Newark every Sabbath.

Br. Hitchcock will preach in Stratford the 4th Sabbath in June, and at Trumbull in the evening.

Br. R. O. Williams will preach in Danbury Saturday evening, June 20th; in North-Salem, Sunday June 21, and in Longridge, Sunday June 28.

Br. James Shrigley will preach in Guilford, Conn. Saturday evening 27th inst. and in Killingsworth, Sunday, 28th inst.

Br. F. Hitchcock will preach in Monroe, Conn. the 2d Sabbath in July.

## INVOCATION TO POETRY.

'I said to the spirit of poesy, come back, thou art my comforter.'

Come back, come back, sweet spirit,
I miss thee in my dreams;
I miss thee in the laughing bowers
And by the gushing streams;
The sunshine hath no gladness,
The harp no joyous tone,
Oh darkly glide the moments by
Since thy soft light has flown.

Come back, come back, sweet spirit,
As in the glorious past,
When the halo of a brighter world
Was round my being cast,
When midnight had no darkness,
When sorrow smiled through tears,
And life's blue sky seemed bowed in love,
To bless the coming years.

Come back, come back, sweet spirit,
Like the glowing flowers of spring,
Ere time hath snatched the last pure wreath
From fancy's glittering wing.
Ere the heart's increasing shadows
Refuse to pass away,
And the silver cord wax thin which binds
To heaven the weary clay.

Come back, thou art my comforter,
What is the world to me?
Its cares that live, its hopes that die,
Its heartless revelry?
Mine, mine, O! blessed spirit,
The inspiring draught be mine,
Though words may ne'er reveal how deep
My worship at thy shrine.

Come back, thou holy spirit,
By the bliss thou may'st impart,
Or by the pain thy absence gives
A deeply stricken heart.
Come back, as comes the sunshine
Upon the sobbing sea,
And every roaming thought shall vow
Allegiance to thee. J. H. K.

Sheshequin, Pa.

Universalist and Ladies' Repository.

## THE SUPREME POWER.

BY EDWARD EVERETT.

It has been as beautifuly as truly said, that the "undevout astronomer is mad." The same remark might with equal force and justice be applied to the undevout geologist. Of all the absurdities ever started, none more extravagant can be named, than that the grand and far-reaching researches and discoveries of geology are hostile to the spirit of religion. They seem to us, on the very contrary, to lead the inquirer, step by step, into the more immediate presence of that tremendous Power, which could alone produce and can alone account for the primitive convulsion of the globe, of which the proofs are graven in eternal characters, on the side of its bare and cloud-piercing mountains, or are wrought into the very substance of the strata that compose its surface, and which are also day by day, and hour by hour, at work, to feed the fires of the volcano, to pour forth its molten tides, or to compound the salubrious elements of the mineral fountains, which spring in a thousand valleys. In gazing at the starry heavens, all glorious as they are, we sink under the awe of their magnitude, the mystery of their secret and reciprocal influences, the bewildering conceptions of their distances. Sense and science are at war. The sparkling gem, that glitters on the brow of night, is converted by science into a mighty orb—the source of light and heat, the centre of attraction, the sun of a system like our own. The beautiful planet, which lingers in the western sky, when the sun has gone down, or heralds the approach of morning—whose mild and lovely beams seem to shed a spirit of tranquility, not unmixed with sadness nor far removed from devotion, into the very heart of him who wanders forth in solitude to behold it—is in the contemplation of science, a cloud wrapt sphere; a world of rugged mountains and stormy deeps. We study, we reason, we calculate. We climb the giddy scaffold of induction, up to the very stars. We borrow the wings of the boldest analysis, and flee to the uppermost parts of creation, and then shutting our eyes on the radiant points that twinkle in the vault of night, the well constructed mind sees opening before it, in mental vision, the stupendous mechanism of the heavens. Its planets swell into worlds. Its crowded stars recede, expand, become central suns, and we hear the rush of the mighty orbs that circle round them. The bands of Orion are loosed, and the sparkling rays, which cross each other on his belt, are resolved into floods of light, streaming from system to system, across the illimitable pathway of the outer heavens. The conclusions which we reach, are oppressively grand and sublime; the imagination sinks under them; the truth is too vast, too remote from the premises, from which it is deducted; and man, poor frail man, sinks back to the earth, and sighs to worship again, with the innocence of a child or Chaldean shepherd, the quiet and beautiful stars, as he sees them in the simplicity of sense.

But in the province of geology, there are some subjects in which the senses seem, as it were, led up into the labaratory of divine power. Let a man fix his eyes upon one of the marble columns in the Capitol at Washington. He sees there a condition of the earth's surface, when the pebbles of every size, and form, and material, which compose this singular species of stone, were held suspended in the medium, in which they are now imbedded, then a liquid sea of marble, which has hardened into the solid, lustrous, and variegated mass before his eye, in the very substance of which he beholds the record of a convulsion of the globe. Let him go and stand upon the sides of the crater of Vesuvius, in the ordinary state of its eruptions, and contemplate the lazy stream of molten rocks that oozes quietly at his feet, encasing the surface of the mountain, as it cools with a most black and stygian crust, or lighting up its sides at night, with streaks of lurid fire. Let him consider the volcanic island, which arose a few years since in the neighborhood of Malta, spouting flames, from the depth of the sea; or accompany one of our own navigators from Nantucket to the Antarctic ocean, who finding the centre of a small island, to which he was in the habit of resorting, sunk in the interval of two of his voyages, sailed through an opening in its sides where the ocean had found its way, and moored his ship in the smouldering crater of a recently extinquished volcano. Or, finally, let him survey the striking phenomenon which our author has described, and which has led us to this train of remark, a mineral fountain of salubrious qualities, of a temperature greatly above that of the surface of the earth in the region where it is found, compounded of numerous ingredients in a constant proportion, and known to have been flowing from its secret springs, as at the present day, at least for eight hundred years, unchanged, unexhausted. Th religious sense of the elder world, in an early stage of civilization, placed a genius or a divinity by the side of every spring that gushed from the rocks, or flowed from the bosom of the earth. Surely it would be no weakness for a thoughtful man, who should resort, for the renovation of a wasted frame, to one of those salubrious mineral fountains, if he drank in their healing waters as a gift from the outstretched, though invisible hand, of an every where present and benignant Power.

North American Review.

## MATERNAL INFLUENCE.

The mental foundation is unsealed to the eye of a mother ere it has chosen a channel, or breathed a murmur. She may tinge with sweetness or bitterness the whole stream of future life. Others have to contend with unhappy combinations of ideas. She rules the simple and plastic elements. In the moral field she is a privileged laborer. Ere the dews of morning begin to inhale, she is there. She breaks up a soil which the root of error, and the thorns of prejudice have not preoccupied. She plants germs whose fruit is for eternity. While she feels 'hat she is required to educate not merely a virtuous member of society, but a Christian, an angel, a servant of the Most High, how does so holy a charge quicken piety by teaching the heart its own insufficiency!

"When I was a little child," said a good man, "my mother used to bid me kneel beside her, and place her hand upon my head, while she prayed. Ere I was old enough to know her worth, she died, and I was left to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, as it were drawn back, by the soft hand upon my head.—When I was a young man I travelled in foreign lands, and was exposed to many temptations. But when I would have yielded, that *same hand was upon my head*, and I was saved. I seemed to feel its pressure as in the days of my happy infancy, and sometimes there came with it a voice that must be obeyed—O do not this wickedness, my son, nor sin against thy God."

Religious Herald.


## Universalist Books.

*For sale, wholesale and retail, at No. 2 Chatham-Square, foot of Bowery, N. Y. & 132 Chesnut-st. hiladelphia.*

Balfour's Examination of Stuart's Exegetical Essays—75cts.

Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin; and o the consequences of the Atonement—50 cts.

Ballou's Notes in illustration of the Parables—75 cts.

Ballou's XXVI Lectures on important doctrines—$1.

Ballou's XXV Select Sermons on various subjects—$1.

Ballou's XI Sermons delivered in Philadelphia—37 cts.

Also Ballou's IX Sermons, delivered in Philadelphia.

Ballou's Examination of the doctrine of future Punishishment—50 cts.

Ancient History of Universalism, by H. Ballou 2d.—$1.

Modern History of Universalism, by T. Whittemore—$1.

T. Southwood Smith's Treatise on the Divine Government —a work I would not be without for five times the price —75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—$1.

Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—63 cts.

Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes $2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—37 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

David Pickering's Lectures in proof of Divine Revelation —a subject to which Christians do not sufficiently attend —75 cts.

Reply to Hawes' Reasons for not embracing Universalism—13 cts.

Streeter's New Universalist Hymn Book—50 cts.

Discussion at Danvers between Whittemore and Braman —25 cts.

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs —$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—$1.

Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—$1.

Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.

Christian Messenger, Vols. I, 2 and 3, bound—$6, 50, together with a great variety of Pamphlets, Sermons, &c.

## The Contrast:

*Or which is the Christian?*—the Prize Tale inserted in No 27 of this vol. just published in Pamphlet form at this Office.